

Gentiles also was poured out the gift of the Holy Ghost." Acts. 10: 45.

I refer you also to the use of baptizo by Christ himself. "Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?" Matt. 20: 22. This is generally accepted as the baptism of blood in the garden and of suffering upon the cross, which undoubtedly refer to a purification—"perfect through suffering." Heb. 2: 10.

I would also refer to the use of Bapto, in Dan. 4: 33; 5: 21. Referring to Nebuchadnezzar it is said he "did eat grass as oxen, and his body was wet with [apo pom] the dew of heaven." In both cases "ebaphae" is used.

More examples could be adduced from the Scriptures and this use supported even by the Classics. But to the candid Christian mind, doubtless these will be sufficient to support the truth. The authority of these examples cannot be questioned. They are all taken from the inspired word of God, and we dare not disregard them or set them aside.

I would like to trace this subject farther into the early Church Fathers, but my space will not permit. Suffice it to say more striking revelations await us there than have been given. This article would not be complete, however did I not refer to "one of the oldest if not the very oldest of the past Apostolic writings" the "The teaching of the Twelve Apostles." The authentic of this document can not be questioned. Never since the Bible Manuscripts themselves, has any work received such a searching criticism as this has. But with all the mental Acumen of every modern language poured upon it, it stands as a sacred voice from the dead. This work written about 100 A. D. about the time of John's death also verifies this understanding or general use of the word baptizo. In chapter 7 the writer says, "Now concerning baptism [baptismatos] baptizo: thus: Having taught all these things, baptize ye [Baptisate] into the name of the Father, and of the Son, and of the Holy Ghost, in living water. And if thou hast not living water, baptize into other water; and if thou canst not in cold, then in warm(water). But if thou hast neither pour (water) thrice upon the head in the name of the Father and of the Son and of the Holy Ghost," [Translated by Schaff.]

I shall draw no conclusions. Let each man do so for himself. I am only giving Bible authority for the use of Baptizo. They are facts that no man can deny and every man is responsible for suppressing. Of these various Bible uses of baptizo, who has been commissioned to say which one of them Christ meant when he said, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." Mark 16: 16.

If in the light of these facts it is still contended that to say baptizo 'does not mean immersion is the same as saying that the word "God" means the "devil" then this flagrant charge falls not only upon many honest intelligent men of the present day but with equal force upon the devout characters of Holy Writ. HARVEY P. MOYER.

Preaching Doctrine.

In No. 52 of the EVANGELIST appears an article by Bro. McFaden in which the good effects of doctrinal preaching are set forth, and a frequent agitation of questions relating to church doctrine strongly insisted upon.

The sentiment expressed by the article in question seems to have met the unqualified approval of at least one other contributor, as witness the reiterated amens of brother Lewis Hang in No. 3 current volume.

If reference is had in the articles mentioned to the truths of Christianity—to the universal creed taught by the Apostles to all the heavenly laden ones who came inquiring the way of salvation; if by preaching doctrine is meant the effort to win souls for Christ by proclaiming the doctrine of free grace, by publishing to the world the doctrine of Atonement—the central fact of Christianity—then a chorus of hearty amens will be heard all along the line.

Manifestly however, by the "Doctrine" which the brethren insist shall constitute a large part of our message to the world, they mean the tenets of

our unwritten creed which constitutes us a distinctive church.

Viewed in this light the advice to "Preach the Doctrine" is good only within certain limitations. True we must shun not to declare the whole counsel of God; and when circumstances demand or when the furtherance of the cause of Christ is secured by so doing, we must expound the doctrine as held and practiced by the Brethren, discussing it when necessary even in its minutest details. But the practice into which, unfortunately, some have fallen of discussing under any and all circumstances in defense of the peculiar tenets of their own creed is much to be deprecated.

There is little question but that the skillful presentation of our doctrine by brethren whose zeal was greatly in excess of their logic has worked much harm to us as a church.

When brethren enter the arena of theological controversy with no other equipment than a commendable zeal to vindicate the accepted doctrine of the church, their failure to adduce conclusive scriptural authority in support of their claims is taken by those who are hostile to us, as evidence of inherent weakness in the doctrine itself. But while it is admitted that doctrinal preaching under such circumstances is productive of more harm than good, it may be urged that there are but few ministers in the Brethren Church who would, in any sense, fail in convincing an unprejudiced congregation of the correctness of our belief. It may indeed be that the minister who undertakes to set forth the doctrine, has unlimited confidence in his ability to clear up the matter thoroughly, and may have himself such a strong conviction of the truth of what he preaches that he sees no reason why others will not be convinced by it, and yet he may signally fail and thus very materially weaken the cause he thought to strengthen.

Some of the articles of our faith are not proven without close and skillful reasoning. He who would prove to the satisfaction of an intelligent congregation that Jesus did not eat the Jewish passover with His disciples on the night of the betrayal must be no tyro in the Scriptures. If he tries it and fails, his effort serves but to strengthen the conviction in the minds of his doubting hearers that our teaching is incorrect. Then again the too frequent discussion of the distinctive doctrine of the church is open to another objection. When we use the sacred office of herald of the Cross as a means of vindicating the correctness of our position on questions concerning which the religious world is divided—and thus, it may be, give undue prominence to less important articles of faith—we have been guilty not only of placing the dry husks of religious controversy before the famishing soul who had come, eager for the life-giving crumbs which he fondly hoped would fall from the Lord's table, but also by manifesting a controversial and unfriendly spirit toward other professing Christians we have antagonized those whom we would draw unto Christ. Picture a time of deep religious feeling on the part of Christians and of anxious concern on the part of sinners. The house of God is thronged with an attentive multitude waiting to hear the glad tidings of salvation—eager to hear of Jesus and his love. Then the minister rises from his place, steps to the edge of the platform, meets the eager, anxious, upturned faces of his hushed, expectant congregation and announces his subject to be: "The forward action—the only mode of valid, Christian baptism!" What a disappointment to the poor, naked, hungry soul who has come eager only to feel the warm pulses of Jesus beat in loving sympathy for his pitiful helplessness; who is anxious only to hear the loving accents of a pitying Savior inviting him to pardon and peace; who cares only to meet Jesus that he may find rest from the crushing load of sin he bears. But the minister, full of his theme forgetful of the wants of his listeners, hurls upon his congregation a mass of scriptural and historical argument in proof of the correctness of his position, and then after services waits to receive the congratulations of his pleased members and talks with them of the stony nature of sinners' hearts which remain unmelted under the preaching of the word. Such preaching is like the action of a strong capable vessel which forms part

of a fleet to make a night attack on the enemy's fortress. While her sister ships pound with solid shot against the hostile walls, she, though provided with an armament as effective as they, contributes in no other way to the reduction of the fort than by letting off a magnificent display of fire-works to the great delight of the spectators on shore. She indeed has burnt as much powder and made as loud a noise as any of them, but she has not used solid shot; she has not crippled the enemy. Her pyrotechnics have been mere by play contributing in no way to the ultimate victory.

The only way by which ambassadors for Christ can successfully execute their embassy and in Christ's stead persuade men to be reconciled to God, is by holding up before the world the only potent magnet which can draw men from sin—the Cross of Christ. But it may be argued that the frequent preaching of the peculiar doctrine of any particular church is not inconsistent with this.

If Christ be lifted up he will draw all men unto him; and yet it is possible to partially interrupt this strong current of attracting love; it is possible to pile about the uplifted Cross such a mass of deduction from God's word in the shape of doctrine and withal to give such prominence to the subsidiary matter, that the gaze of the world is diverted from the cross to the formal requirements of religion.

Someone writing on this subject quotes the language of Jesus: "Think not I have come to bring peace but a sword," and suggests that the text justifies our assuming and offensive attitude toward all who interpret the scriptures differently from us. The sword which the Master brought was not contentions among those who love Him whatever name they bear, but it was the sword of eternal warfare against sin. His ministers may wield no other sword than this. Have we weapons for any other purpose? "Let us beat our swords into plowshares and our spears into pruning-hooks."

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Ten Silver Dollars.

At the noon prayer-meeting, Fulton street, New York, the following incident was recently related: "A few days before, a Christian brother found his funds at low ebb-tide. After crossing the ferry he had not a coin in his pocket, and so unable, to pay his car fare, he walked home. With some Christian work to care for, and no funds in hand for that either, his circumstances looked perplexing. But walking by faith was no new experience to him, and he determined to trust God, no matter how much he might be tried. Next day was Sunday, and Saturday night passed without relief. At twenty minutes before twelve at night there was a ring at the door-bell. He answered the summons, but found no one at the door. In the moonlight however, there glistened ten silver dollars on the doorstep, placed so as to form the first letter of his name. He did not know who brought them, but he knew who sent them. The Lord was undoubtedly the sender."—SELECTED.

Jehovah-Jireh.

Mr. Spurgeon, speaking of his grandfather's experience, says that when the family cow died, and the poor pastor's children were left without their staff of life—"What will you do now? I cannot tell what we shall do, but I know what God will do. God will provide for us. We must have milk for the children." The next morning there came 20£ for him. He had never made application to the fund for the relief of ministers, but on that day there was 5£ left when they had divided the money, and one said, 'There is poor Mr. Spurgeon down in Essex; suppose we send it to him.' The chairman—a Mr. Morley of his day—said, "We had better make 10£, and I will give 5£." Another 5£ was offered by another member it a like amount could be raised to make it up to 20£, which was done. They knew nothing about the grandfather's cow; but God did, and there was the new cow for him. An tlemen were not aware of the imp service they had rendered."—Ex.